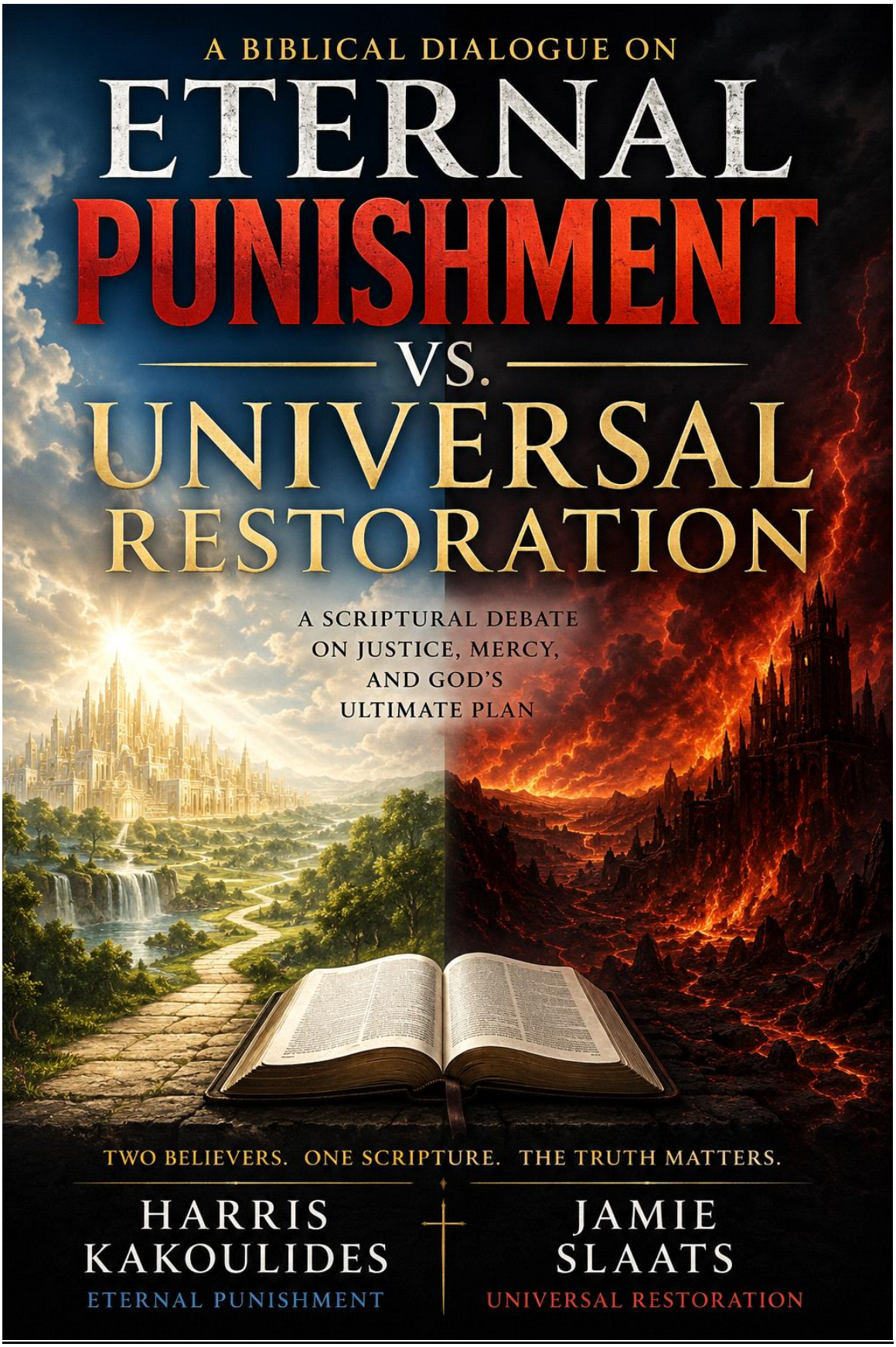

A BIBLICAL DIALOGUE ON
ETERNAL
PUNISHMENT
VS.
UNIVERSAL
RESTORATION
A SCRIPTURAL DEBATE
ON JUSTICE, MERCY,
AND GOD'S
ULTIMATE PLAN
TWO BELIEVERS. ONE SCRIPTURE. THE TRUTH MATTERS.
HARRIS
KAKOULIDES
ETERNAL PUNISHMENT
JAMIE
SLAATS
UNIVERSAL RESTORATION

Asking those in Academia to review my book on hell and debating with those who don't believe in Hell

Harris Kakoulides

19 hrs ago

Let me know your thoughts on the subject and pdf book?

Jake Wilson

12 hrs ago

Hi Harris,

Thank you for the invitation.

"Hell" is certainly one of the most vital subjects and, therefore, one of the most neglected. I do not expect that many will reply, "Yes, exactly. Hell is real!"

Two hundred years after the close of the Enlightenment, man largely denies that he is more than a biological machine. Labels such as "science," employed by the medical world, have turned him into a soulless and spiritless creature (and he is even proud of these insights).

Due to his inherent depravity, modern fallen man will typically elevate himself (his supposed goodness, etc.) while negating (a) the existence of God, (b) the existence of his own spirit and soul, and (c) hell. Since no one can bear to live with the ongoing prospect of eternal damnation, one effective way to deal with it is "silence." In our politically correct world where good has become evil and evil good, instead of warning each other, people prefer to smile at each other—showing how nice, intelligent, civilized, and tolerant they are. That's what they essentially do all their lives, trying to make a good impression on others and be happy. They do this until they die without any preparation for their eternal afterlife (which will be most unpleasant for the vast majority).

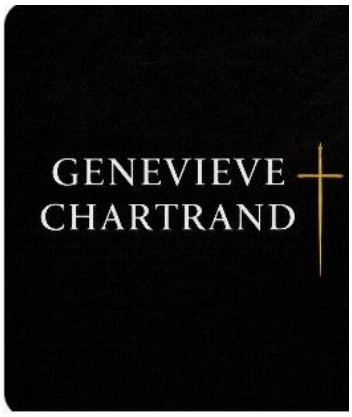
Another, more daring way, is to address this awful subject but to deny its reality. The latter comes in all kinds of shapes and forms—relegating "hell" to the realm of medieval thought

is one option (or the silly argument: “Did you know that the word ‘hell’ itself is actually not in Scripture? The Greek and the Hebrew and so forth...”). So, it’s good that you wrote a paper about it.

Harris Kakoulides

9 hrs ago

Thank you, my brother for your comment it means a lot, Lord bless you



Genevieve Chartrand

3 hrs ago

Thank you for the invitation to comment. It is difficult to comment on a non-academic article. Unfortunately, I do not see any scholarly engagement. These are the verses you have listed that fit your eschatological interpretive paradigm. There are other excellent resources that offer discussion on this topic, such as NT Wright's Surprised by Hope and God's Homecoming; both are excellent. Also, J.D. Kings ' The Beast of Revelation, and one of my favourites, Atonement and the Kingdom, in which Thomas Lyons has a very engaging article.

Harris Kakoulides

2 hrs ago

Thank you for your comment and it seems that many who so call have a diploma and a

pretty face know nothing about the topic of hell and its reality in scripture and the early church fathers. Just names of modern well-known authors who have a pretty voice. who speak well with a Britch accent. If you going to talk defend where I am wrong and where you are right. Show me the Greek, Hebrew, ancient sources, early church fathers or even bible verses to prove your point. College now in days have cause many Biblical and church literates. And you are very welcome for your invitation to comment.

Genevieve Chartrand

1 hr ago

Wow, I did not expect you to be so weird. You asked for comments. I have a masters and I am all but dissertation for a ThD. You do not need to be abusive to me because I am a woman. Go and study, then try to communicate with someone on a scholarly level.

Genevieve Chartrand

1 hr ago

all you have done here is list verses that fit your biased opinion without any true engagement with the text or context. This is not a scholarly article. It's just your thoughts. Very poorly done. that's what I really think. Plus the spelling errors are horrendous.

Jake Wilson

37 mins ago

I think your reply is a bit too aggressive, Harris. Why not be thankful for Genevieve's distinguished review?

I am actually positively surprised that she graciously condescended to reply to you at all. The truly posh academic method is simply to ignore you out of existence. Her response perfectly exposes the toxic, self-serving nature of the ivory tower.

Dismissing a paper simply because it lacks "scholarly" polish is a cowardly dodge. If the data is transparent, a non-academic piece is actually far easier to read and evaluate—unless one's intellect is entirely dependent on bureaucratic jargon.

Instead of engaging with the listed verses, she resorts to arrogant gatekeeping, throwing a patronizing reading list at you. It demonstrates a systemic blindness that worships mainstream scholars like minor deities. When elite critics judge a work by its institutional

pedigree rather than its raw substance, they do not prove their superiority; they prove their own intellectual bankruptcy.

So, let's thank Genevieve for her telling input.

Harris Kakoulides

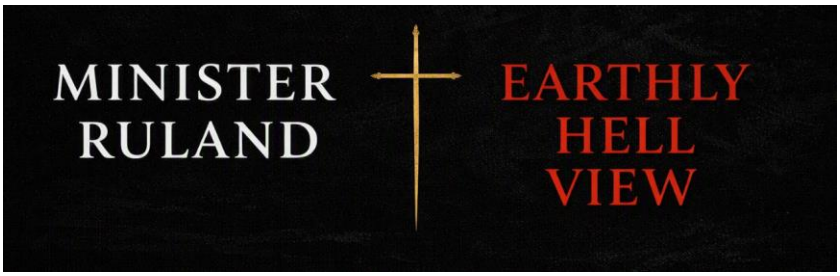
7 mins ago

You are right my brother, I did thank her and even said she was pretty and then responded to what she said but she blocked me for my response, it is sad how these college MA students can't quote the scripture, early church Fathers, Greek, Hebrew, or ancient sources but they do know how to block you when you take them out of their self-glory altars mentioning her degrees.

Harris Kakoulides

< 1 min ago

Please if you don't agree with me don't go mentioning your diploma and think you won the debate, please mention the Bible, Hebrew, Greek, Ancient sources, Early church Fathers but your degree doesn't win an argument it's just shows me you can't defend what you believe.



Minister Ruland

3 mins ago

https://www.biblestudytools.com/bible-study/topical-studies/what-does-gehenna-mean-in-the-bible.html

Check it out

Harris Kakoulides

< 1 min ago

While Gehenna is The Valley of Hinnom, south-west of Jerusalem was a place where trash was burned day and night. The perpetual fires were maintained there to prevent pestilence. Because there the dead bodies of animals, of criminals, all kinds of filth, were cast and consumed by fire that was always burning. And because of that it became synonymous for hell.

The Bible is clear that there is a place of torment, if you don't agree please do better than giving a link. Are you a minister and the only thing you can do give a link I feel sad for your church they might aswell get AI to be their pastor

Minister Ruland

10 mins ago

OK Hell is only an earthly place

Harris Kakoulides

< 1 min ago

If hell is only an earthly place, then why is it compared to heaven do you mean Heaven is also only an earthly place.

(Matthew 25:46) "And these will go away into everlasting punishment, but the righteous into eternal life." (NKJV)

And why is it compared to God do you mean God is only a earthly God

(Revelation 20:10) And the Devil who deceived them was cast into the Lake of Fire and Brimstone, where the beast and the false prophet were. And he will be tormented day and night forever and ever. (MKJV)

This is the same length of time God is described as to live

(Revelation 4:10) the twenty-four elders fell down before the One sitting on the throne. And they worshiped Him who lives for ever and ever, and threw their crowns before the

throne, saying, (MKJV)

Hell is very much real and not limited to earth

Minister Ruland

2 hrs ago

My question is how do you torcher a ghost for when we die we all become a spiritual personality. That does not take up space

Harris Kakoulides

< 1 min ago

Only God knows how to torture a demon, an angel or a ghost aka spirit for example we read of the devil who is a spirit by the way is tormented

(Revelation 20:10) The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. (NKJV)

We also see of the rich man in Luke 16 as a soul being tormented

(Luke 16:23-25) "And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' "But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. (NKJV)

Torments in Hell are very much real that is why Peter states

About the angels who fell into fornication them being tormented in hell, Angels are very much spirits

(2 Peter 2:4) For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; (NKJV)

And about those who die without Christ he states are kept in torment waiting for judgement

(2 Peter 2:9) then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, (NKJV)

Minister Ruland

3 hrs ago

What I think of Hell.

I Sorry about that, when I see the word hell?I get Little ansey , that when I see the word hell , there is no such thing in heaven or a spiritual place. It is only an earthly place. For God does not see us as sinners.He sees us as disobedient children.

For god is love , and when you love someone , you do not torture them , you love them.

I think your next topic should be the seven levels of heaven.

Harris Kakoulides

< 1 min ago

I will Definity talk about heaven next time but Hell is spoken more than heaven so I have to take on this topic first . While God is Love he is also a consuming fire

(Hebrews 12:29) For our God is a consuming fire. (NKJV)

And the Bible is very clear when it talks about children of wrath and vessels of wrath

(Ephesians 2:3) among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. (NKJV)

(Romans 9:22) What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, (NKJV)

We also have to remember if someone doesn't believe in Jesus the wrath of God abides in them

(John 3:17-18) "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (NKJV)

golea marius

5 hrs ago

Saint Dumitru Stăniloae, whom I call the Restorer of the Christian theology, ellaborated an entirely new and very courageous theology about the hell. One can find about it in our work "Saint Dumitru Stăniloae the Restorer of the Christian theology", or from his work "The Orthodox Dogmatic Theology" translated by us in the English language. If interested, please find them here on www.academia.edu. We strongly encourage the sharing of these works whomsoever would be interested in them. His ideas are so revolutionary than they may be reckoned as dangerous and heretic by biggoted traditionalists.

Harris Kakoulides

12 mins ago

No is not a Restorer of the Christian theology. He was a hieratic in my opinion he denied hell as a literal, physical place of fire. You need to stop worshipping people, who the Roman Catholic Church ordains as Saints treating them as gods calling them saints when the scripture calls all Christians saints and not a selected few.

Romans 1:7 — "To all who are in Rome, beloved of God, called to be saints…"

1 Corinthians 1:2 — "…to the church of God which is at Corinth… called saints…"

2 Corinthians 1:1 — "…to the church of God which is at Corinth, with all the saints who are in Achaia…"

Ephesians 1:1 — "…to the saints who are in Ephesus…"

Philippians 1:1 — "…to all the saints in Christ Jesus who are in Philippi…"

Colossians 1:2 "…to the saints and faithful brethren in Christ…"

Hebrews 13:24 — "All the saints" greet you—again, the whole believing community.

Jude 1:3 — "the faith once delivered to the saints,"

Harris Kakoulides

< 1 min ago

The early church Fathers taught of an actual hell for example lets see one of them Augustine of Hippo states In the City of God Book 21 chapter 10 "Thus, therefore, both that flame in which he burned and that drop he begged were immaterial and resembled the visions of sleepers or persons in an ecstasy, to whom immaterial objects appear in a bodily form. For the man himself who is in such a state, though it be in spirit only, not in body, yet sees himself so like to his own body that he cannot discern any difference whatever. But that hell, which also is called a lake of fire and brimstone, will be material fire, and will torment the bodies of the damned, whether men or devils, — the solid bodies of the one, aerial bodies of the others; or if only men have bodies as well as souls, yet the evil spirits, though without bodies, shall be so connected with the bodily fires as to receive pain without imparting life. One fire certainly shall be the lot of both, for thus the truth has declared."

Harris Kakoulides

< 1 min ago

If you believe in his Theology let's, see you defend it by the early church Fathers and the scripture also your link doesn't work

Harris Kakoulides

8 mins ago

Luke Stratton since you gave Genevieve Chartrand a like can you defend her position on Hell and let me know where in the paper, I added my opinion and got it wrong, if so, what is the right position? And are you willing to defend it without bragging about your education but honesty deal with the text, Greek, Hebrew, early church Fathers and ancient sources?

Jamie Slaats

4 hrs ago

Dear Harris,

With all due respect brother, I want to make some comments in regard to this piece of work. Please don't get offended as I really do mean well.

1. First, on your reference to Gary Amirault and Tentmaker. This is quite funny for me to see this as in fact, I am the one currently redeveloping the website for the ministry that has taken over the website. I have therefore been in the process of a total light touch editing and formatting of the over 1500 html web pages. I can say with all respect, this paper falls deeply short of the content on Tentmaker, which reveals a "victorious gospel" of universal restoration. I would wonder have you really truly researched all of the scholarly works (i.e. books on that website) from theologians of the 18th and 19th century who have written about this?

Also, let us really note the words of Augustine in "The City of God," "Enchiridion on Faith, Hope, and Love," "On the Proceedings of Pelagius (De Gestis Pelagii)," that he clearly states that many do not accept in his time the concept of eternal punishment. Also noting, he hated Greek and so is greatly affected by his understanding of the next point.

2. If we want to discuss actual understanding of Greek and Hebrew in this realm of topic (i.e. Universal Restoration, Annihilationism/Conditionalism or Eternal Hell) one has to address the hot topic of the Hebrew "olam" and the Greek "eón (αίών) and eónios (αίώνιος)." Because how one defines their meanings either brings us to "eternal" or "age-lasting, age-during, eonian" and that they are always connected to time. That the concept of eternality never existed in the minds of the ancient Hebrews or Greeks. See for example research from J. W. Hanson "Aion-Aionios Translated Everlasting-Eternal in the Holy Bible," Louis Abbott "An Analytical Study of Words," J. W. Hanson "Bible Threatenings Explained," G. T. Stevenson "Time and Eternity – A Biblical Study," Edward Beecher "History of Opinions on The Scriptural Doctrine of Retribution," J. W. Hanson "Universalism: The Prevailing Doctrine of the Christian Church During Its First Five Hundred Years," finally the excellent doctoral thesis of Heleen M. Keizer called "Life Time Entirety. A Study of AIΩN in Greek Literature and Philosophy, the Septuagint and Philo."

3. The topic of the soul. One needs to contend with the historic account on "who's interpretation" we are accepting as the Christian foundation? Is the soul immortal or mortal/natural as this certainly affects the discussion. Annihilationists/Conditionalists and Universalists reject the Platonic concepts of the immortality of the soul. In fact, many rejected Plato's view of the soul such as the Sadducees, Arnobius of Sicca, Justin Martyr, Clement of Rome, Ignatius, Barnabas, the Thnetopsychites, Polycarp, Tatian, Theophilus, Irenaeus, Athenagoras of Athens, and Tertullian rejected it as a pagan error. John Wycliffe,

Martin Luther, and William Tyndale also rejected it. Also noting even in Plato's time, Aristotle rejected it. So yes, Platonic philosophy won out in the end and entered into Christian thought however, if you study the Hebrew concept of the "nefesh" one comes to truly learn, the soul is mortal and dies. Have you considered this in depth in your overall study and analysis? As we humans don't have a soul, we "are a soul" and that is made very clear in Genesis 2:7 (KJV) "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." By the way, animals are living souls as well as found in Gen. 1:20, 21, 24, mentioned even before humans.

4. All of the scriptures you quote must find harmony in two clear "apostolic" declarations. Yes, they are just two of many, but they are really important. One cannot just shove this under the table. First by Peter in Acts 3:21 "whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago." The NCB and NRSV translate it as such "universal restoration" for the Greek word ἀποκαταστάσεως. Peter is mentioning the prophets of old here, so one has to include a full analysis of the Old Testament prophets. We can't discredit this statement. Second we have Paul in Colossians 1:19-20 "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross." Let me ask you, if most of the world is writhing in eternal punishment … how does that accomplish the reconciliation of all to Himself?

5. Finally, and here is the most important in my view. Jesus states in Matthew 5:17-18 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished." So let's take this at face value. Do you know what process and laws Jesus is fulfilling? Do you understand the law of firstborns and first fruits, the law of sacrificial peace offering, the law of atonement, and the overall limits placed on sin-debt. Do you understand the law of redemption connected to the Sabbath and Jubilee laws? You see, everything in the New Testament must align with God's own character as formed by His Kingdom Law. If you tell me there is a concept of "eternal punishment" then, you need to prove it to me by His own law. It must form part of what He is fulfilling. A good piece of writing comes from Andrew Jukes called "The Second Death and the Restitution of All Things" which brings in greater understanding especially of the law of firstborns and first fruits. One issue we have today overall is people think the law has been done away with and hence, nobody studies the actual process by which the laws are being fulfilled. The law of redemption does not legally end with someone "eternally paying off their sin debts."

So that is a bit long, but as one who has independently studied this topic for 15 years and knows all three interpretations well (Eternal hell, Annihilationism/Conditionalism,

Universal restoration), I can honestly state with respect of course, please study more in depth the understanding of the other two interpretational frameworks. As for me, one has to include Kingdom Law into the discussion. One has to prove it "by law." Thanks, Jamie

Harris Kakoulides

< 1 min ago

Dear Jamie,

Thank you for taking the time to write such a detailed response. I appreciate the respectful tone, and I'll reply in the same spirit. I'll address your points one by one.

1. Tentmaker, Universalism, and Historical Scholarship

I'm familiar with Tentmaker's material, including Hanson, Abbott, Beecher, Stevenson, and others. I respect your work in redeveloping the site, but Tentmaker represents one interpretive tradition, not the consensus of the early church or the broader Christian tradition.

It is true that some early Christians rejected eternal punishment. Augustine acknowledges this diversity, but he also explicitly defends eternal punishment as the correct reading of Scripture.

The question is not: Did some Christians reject eternal punishment?

The question is: What does Scripture teach?

2. The Meaning of αἰών / αἰώνιος and עוֹלָם

You're right that the meaning of סוֹב and סיועלוֹב is debated. But the decisive point is this:

Jesus uses the same word סיועלוֹב for both "eternal punishment" and "eternal life."

(Matthew 25:46)

If סיועלוֹב means "temporary" for punishment, then it must also mean "temporary" for life.

But no universalist accepts temporary eternal life.

Therefore, the parallel demands the same duration for both.

Furthermore:

Revelation 20:10 says the devil, beast, and false prophet are tormented "day and night

forever and ever."

Revelation 4:10 uses the exact same phrase for God's own eternal existence.

If "forever and ever" is not endless for the wicked, then it is not endless for God.

Your argument requires redefining the duration of God's life.

3. The Soul: Mortal or Immortal?

You raise a legitimate historical point: many early Christians rejected Platonic immortality. But this does not settle the question of eternal punishment.

Even if the soul is not inherently immortal, God can sustain conscious existence for judgment.

Conditional immortality does not logically lead to universalism.

Genesis 2:7 teaches that humans are living beings, not that the soul is mortal. Animals are "souls" in the sense of living creatures, but Scripture repeatedly distinguishes human destiny from animal destiny.

The question is not: Is the soul naturally immortal?

The question is: Does God sustain the wicked in judgment?

Revelation 14:11 says: "The smoke of their torment goes up forever and ever, and they have no rest day or night."

This is conscious, ongoing experience—not annihilation, and not restoration.

4. Acts 3:21, Colossians 1:20, and the Meaning of "All"

You cited Acts 3:21 and Colossians 1:19–20 as proof of universal salvation because they use the word "all."

But Scripture itself shows that "all" does not always mean "every individual without exception."

Examples where "all" clearly does not mean "every single person"

Matthew 3:5 6–"Then all Judea and all the region around the Jordan went out to him"…

But the Pharisees and Sadducees did not go to be baptized; they came only to observe and were rebuked (Matthew 3:7).

Luke 7:30 “But the Pharisees and lawyers rejected the baptism of John”…

John 18:28–29 Pilate certainly did not go to John the Baptist.

These passages prove that “all” can be used idiomatically, referring to a general group, not universal inclusion.

Applying this to Acts 3:21

Acts 3:21 speaks of the restoration of all things the prophets spoke about—not universal salvation.

The prophets spoke of:

salvation for the righteous,

judgment for the wicked,

destruction of God’s enemies,

separation of sheep and goats.

Restoration includes the renewal of creation, not the salvation of every person.

Applying this to Colossians 1:19–20 Paul says Christ reconciles “all things,” but reconciliation does not always mean salvation.

Paul elsewhere teaches:

eternal destruction (2 Thessalonians 1:9),

wrath and fury (Romans 2:8),

exclusion from the kingdom (1 Corinthians 6:9).

Therefore “reconcile all things” must mean:

bringing creation into proper order under Christ,

subduing hostile powers,

pacifying rebellion,

restoring cosmic harmony.

Philippians 2:10–11 shows that “every knee bows,” but forced submission is not salvation.

Even Origen — the early church father most associated with universal restoration — did

not teach a simple "everyone is saved" doctrine. His version of apokatastasis required endless cycles of creation, fall, and re-creation. This is why the Church later condemned his system: it denied final judgment, taught the eventual salvation of demons, and required God to continually restart creation forever. In other words, universal restoration did not produce orthodoxy even in the early church; it produced theological instability and heresy.

5. Jesus Fulfilling the Law

I agree that Jesus fulfills the Law and the Prophets. But fulfillment does not mean every law continues unchanged.

Jesus fulfills:

the sacrificial system,

the priesthood,

the temple,

the festivals,

the Jubilee.

But these do not continue literally—they are fulfilled in Him.

The Law never taught universal salvation. It taught:

blessings for obedience,

curses for disobedience,

death for rebellion,

exclusion from the camp,

destruction of the wicked.

The "law of redemption" does not require universal salvation.

The Jubilee does not release people from divine judgment.

The Day of Atonement does not apply to those who reject the sacrifice.

Jesus Himself says:"These will go away into eternal punishment, but the righteous into eternal life." (Matthew 25:46)

If Jesus is fulfilling the Law, then His own words must be the final authority.

Additional Scriptural Evidence

Hell continues into the New Heavens and New Earth

Isaiah 66:24 shows:

the wicked remain,

their fire is not quenched,

their worm does not die,

and the redeemed observe them.

This is post-resurrection, post-judgment, post-new-creation.

Jesus quotes this passage directly in Mark 9:48.

Conclusion

I appreciate your study and the resources you mentioned. But Scripture repeatedly and consistently teaches:

eternal punishment (Matthew 25:46),

forever and ever torment (Revelation 20:10),

no rest day or night (Revelation 14:11),

ongoing existence of the wicked in the new creation (Isaiah 66:24),

the same duration for heaven and hell (Matthew 25:46),

the same phrase describing God's eternal life and the wicked's eternal punishment (Revelation 4:10; 20:10).

Universalism requires redefining:

סיוע,וֹב

ם,וֹב

"forever and ever,"

reconciliation,

restoration,

and even the duration of God’s own life.

I respect your perspective, but I remain convinced that the biblical testimony overwhelmingly supports the historic Christian doctrine of eternal punishment.

Grace and peace,

Harris

Jamie Slaats

3 mins ago

Harris, you're key statement reveals one key point, you speak from "tradition" but let me ask you, when has the majority ever been right?

Otherwise, you adding words to some of what I have written. I never ever stated that there is no judgement either at the Great White Throne or the end of the age. Universalism in fact doesn't redefine anything, we hold historic positions and I'm sorry, but that is true. The first 500 years Christians believed in the Restoration of All.

With that, I can say your response on the laws is just incorrect and incomplete. 1 John 2:2 "He Himself is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world." So the law of redemption and all the laws need to be seen in light of the goal for all of humanity. It doesn't remove judgement and in fact an age of judgement. But no law allows for torment, torture, or never-ending payment of sin-debt. To state otherwise, is rejecting scripture His law framework.

Quite honestly, here I will concede to you. The truth is, you're responses are standard, traditional responses to those who either claim Annihilation/Conditionalism or Universalism. There is nothing new under the sun in this regard. The truth is, historically there has always been three interpretations. They have existed with the first 500 years being universal restoration being the dominant belief. Then due to the power of the Latin church, Tertullian and Augustine the belief in aeternus punishment began. Since then we've had 1500 years of that tradition. And that is the position you write from. A tradition founded in Rome, not in Jerusalem. Personally, the scriptural foundation is simply stronger for Universal Restoration. And that I find with absolute certainty in God's Kingdom Laws and how He manages sin-debt. Thank you for the response.

I have only one question left for you? Let us set aside tradition for a moment. Let us both

accept there is solid evidence one can use for all three interpretations from scripture. Lets for a minute put all three on equal footing in what the evidence can present. Why do you want Eternal Punishment to be more true than the other two? If all three also present a solid case (which, lets be honest each tries to do so). Have you actually considered asking the Lord in prayer, which one is actually the right way to see the scripture? The Lord being the ultimate tie-breaker so to say? Whether you take this as testimony or not from me is one thing, but when I was presented with the evidence of all three I could only stand humble before the Lord and ask Him ... what do you say? It is your word after all how should I really be understanding this battle between the three interpretations. I can say, His response surprised me. Take care, Jamie

Harris Kakoulides

< 1 min ago

Jamie, thank you for the thoughtful response. I want to address your points clearly, biblically, and historically—because several of your claims are not accurate either in Scripture or in patristic history.

1. “You speak from tradition.”

No—my position is not based on tradition. It is based on Scripture first, and history second.

Scripture is explicit:

“These will go away into eternal punishment, but the righteous into eternal life.”
—Matthew 25:46

The same Greek word aionios describes both destinies.

If punishment is temporary, then so is eternal life.

This is not “tradition.”

This is Jesus’ own teaching.

2. “The first 500 years Christians believed in universal restoration.”

This claim is historically false.

The most authoritative, widely-recognized early church fathers taught eternal punishment:

Ignatius of Antioch

Polycarp

Irenaeus

Tertullian

Cyprian

Athanasius

Basil the Great

John Chrysostom

Cyril of Jerusalem

Jerome

Augustine

These are not fringe figures—they are the doctrinal architects of early Christianity.

The fathers who shaped orthodoxy—especially those involved in the councils—did not teach universalism.

Who taught universalism?

Only three figures are commonly cited:

Origen (condemned for speculative theology)

Gregory of Nyssa (mixed statements, not consistently universalist)

Clement of Alexandria (not doctrinally definitive)

Even universalist scholars admit:

Universalism was never the majority view

Universalism was never creedal

Universalism was never conciliar

Universalism was never the official teaching of the church

Your claim that “the first 500 years were dominantly universalist” comes from 19th-century universalist writers, not from patristic scholarship.

3. “Universalism holds historic positions.”

Universalism is not the historic position of the church.

The historic position is found in:

The Apostles’ Creed

The Nicene Creed

The Athanasian Creed

The writings of the most influential fathers

The decisions of the ecumenical councils

None of these teach universal restoration.

But they do teach:

Final judgment

Eternal separation

Irreversible destinies

Universalism is not the historic position.

It is a minority speculation held by a few Greek fathers

4. “No law allows torment or never-ending payment of sin-debt.”

This is a category error.

God's judgment is not a "sin-debt payment system."

It is holy justice against rebellion.

Scripture says:

"They will be tormented day and night forever and ever."—Revelation 20:10

"Their worm does not die and the fire is not quenched."—Mark 9:48

"The smoke of their torment goes up forever and ever."—Revelation 14:11

You cannot dismiss these passages by appealing to "kingdom laws."

Jesus Himself taught eternal punishment.

5. "Why do you want eternal punishment to be more true?"

This question assumes something incorrect about me.

I do not "want" eternal punishment to be true.

I simply submit to what Scripture teaches, even when it is uncomfortable.

You asked if I have prayed about it.

Yes—I have.

And the Lord has never contradicted His own Word.

God does not reveal doctrine through private impressions.

He reveals doctrine through Scripture.

Your appeal to personal revelation is precisely why I quoted Isaiah 55:8–9: God's thoughts are higher than ours.

His Word—not our feelings—defines truth.

6. "All three interpretations have solid evidence."

No, they do not.

Eternal punishment

Explicitly taught by Jesus

Explicitly taught by Paul

Explicitly taught by John

Explicitly taught by the majority of early fathers

Explicitly taught by every major creed

Explicitly taught by every ecumenical council

Explicitly taught by the entire historic church

Annihilation

Has some biblical arguments

Has some patristic support

Has never been creedal

Has never been dominant

Universalism

Has the weakest biblical support

Has the least patristic support

Has no creedal support

Has no conciliar support

Has no apostolic support

Has no support from Jesus' own teaching

They are not equal.

7. "The Latin church corrupted the doctrine."

This is historically inaccurate.

The Greek fathers—Basil, Chrysostom, Cyril, Athanasius—taught eternal punishment long before Augustine.

The doctrine did not originate in Rome.

It originated in Jesus' own words.

8. Final point: Scripture, not personal revelation, is the tie-breaker

You asked:

"Have you asked the Lord which interpretation is right?"

Jamie, the Lord has already spoken.

He spoke in:

Matthew 25, Mark 9, Revelation 14, Revelation 20,

2 Thessalonians 1, Jude 7,Daniel 12, Isaiah 66

He does not contradict His own Word through private impressions.

The Bereans were commended because they searched the Scriptures, not because they sought mystical confirmation.

Conclusion

Jamie, I appreciate your sincerity, but your claims about early church history are not accurate, your interpretation of kingdom laws is not biblical, and your appeal to personal

revelation cannot override the clear teaching of Scripture.

Universalism is:

Not apostolic

Not biblical

Not creedal

Not conciliar

Not historically dominant

Not taught by Jesus

Not taught by the majority of the fathers

Eternal punishment is.

And I submit to Scripture—not tradition, not Rome, not private impressions, and not modern reinterpretations.

Jamie Slaats

1 hr ago

Harris, please, lets be real. You state you submit to scripture, "not tradition" but are you certain tradition isn't impacting your submission to scripture?

Would you like to explain to me how you test yourself against the ingrained biases we all come to scripture with? Are you really able to be truthful that there is absolutely no bias, no tradition, no deep down element that impacts your "perceived submission to scripture?" Not even I can state that. Though I ask the Lord every single day to help remove any filters from my eyes which don't align with His understanding of scripture.

I can be honest with you that when I came to starting the research, I had my own biases. I believed and accepted all that you shared. I also found your claims on point 2, 3, and 4 to simply be incorrectly accepting the historic account. It is dishonest to say false, false and false to all three. I see this all the time in those who argue for eternal punishment. There is no honesty in the historic record. And there is much historic record going against the falsity claims.

Are you not able to consider that maybe, it is the hell doctrinal stance that is the one truly

twisting and perverting scripture over 1,500 years? Do you think humanity and their wicked hearts aren't capable of twisting a glorious and wondrous truth? That there is a greater plan for the restoration and reconciliation of all, rather than 90% of humanity being tormented and tortured for all of eternity?After all, some of these so called church fathers you mention glorified in the day the wicked would writhe and perish and be tortured for all of eternity. Is that really the "fruit of the spirit?"

From my experience, and yes, it is my experience but when two don't agree and especially when two say "the Lord revealed ...." and that revealing is contradictory then, usually it is tradition that is the blinding factor. But also often, there is difficulty on either parties side accepting maybe there are biases and traditions blinding, often not even realising it is there.

Jesus states to the church of Laodicea "17 You say, 'I am rich; I have grown wealthy and need nothing.' But you do not realize that you are wretched, pitiful, poor, blind, and naked. 18 I counsel you to buy from Me gold refined by fire so that you may become rich, white garments so that you may be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so that you may see" (Rev. 3:1-18).

Again, I ask, I'd love to know how you prove and test that you aren't seeing the scriptures through traditional lenses? How do you test yourself against this? How do you test history against it? How can you prove to me 1,500 years of church history hasn't infiltrated how you "submit to scripture?"

Finally, I'll give you a small challenge as a whole. When Jesus walked on the planet, the whole New Testament hadn't been written yet. Yes, the Gospels are the story and life experience of all we know of Jesus BUT ... if the eternal punishment hell doctrine is true. You should have no problem proving it "SOLELY" by the Old Testament, in the Torah, the Writings and the Prophets. It should be revealed, clear and known that when Jesus actually spoke ... all would have been "yep, the punishment is eternal." I'll give you a hint, no scholar or theologian can prove the hell doctrine solely by the Old Testament. Hint, not even the Jewish people left over in Judaism and all of their traditions would say eternal punishment exists solely based on the "scriptures." And yet, Revelation was only written in AD 95. You are right, Jesus doesn't contradict His word. From Genesis to Revelation, the plan remains for the salvation, reconciliation and restoration of all. In the ages to come. Amen!

Harris Kakoulides

< 1 min ago

"Okay let's continue , You say my tradition bias. and that you removed yours."

Then you say "No scholar can prove eternal punishment from the Old Testament."

Bias is not removed by claiming you removed it. Bias is removed by submitting to the text itself. The question is not whether either of us has bias, but which interpretation is demanded by the text.

(Isaiah 66:22-24) "For as the new heavens and the new earth Which I will make shall remain before Me," says the LORD, "So shall your descendants and your name remain. And it shall come to pass That from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me," says the LORD. "And they shall go forth and look Upon the corpses of the men Who have transgressed against Me. For their worm does not die, And their fire is not quenched. They shall be an abhorrence to all flesh." (NKJV)

Isaiah 66:24 — perpetual viewing of perpetual corpses

The Hebrew phrase וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר means:

"They will be an abhorrence to all flesh."

The grammar is ongoing, not temporary.

The "worm not dying" and "fire not quenched" is perpetual activity, not a one-time event.

Jesus quotes this passage as the definition of hell , as eternal punishment.

(Mark 9:42-50) "But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. "If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched-- "where 'Their worm does not die, And the fire is not quenched.' "And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched-- "where 'Their worm does not die, And the fire is not quenched.' "And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire-- "where 'Their worm does not die, And the fire is not quenched.' "For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. "Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another." (NKJV)

Let's look at

(Daniel 12:2) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. (NKJV)

The Hebrew word עוֹלָם (olam) means eternal, everlasting, perpetual.

If "everlasting life" is truly eternal, then "everlasting contempt" is equally eternal.

Universalism dies here.

Let's look at the Psalms :

(Psalms 9:5-6) You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever. O enemy, destructions are finished forever! And you have destroyed cities; Even their memory has perished. (NKJV)

If their name is erased forever, their person is not restored. This goes against your blinded belief.

(Psalms 34:16) The face of the LORD is against those who do evil, To cut off the remembrance of them from the earth. (NKJV)

If God's face is eternally against them, they cannot be reconciled.

(Psalms 73:18-19) Surely You set them in slippery places; You cast them down to destruction. Oh, how they are brought to desolation, as in a moment! They are utterly consumed with terrors. (NKJV)

This is not corrective discipline. It is final ruin.

(Psalms 92:7) When the wicked spring up like grass, And when all the workers of iniquity flourish, It is that they may be destroyed forever. (NKJV)

Universalism requires the wicked to be restored. The text says the wicked are destroyed forever.

(Isaiah 33:14) The sinners in Zion are afraid; Fearfulness has seized the hypocrites: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (NKJV)

Universalism requires:

God's face eventually turning toward the wicked

Names being un-blotted

Destruction being reversed

Everlasting contempt ending

Everlasting burnings ceasing

Worms dying

Fire being quenched

Corpses ceasing to be abhorrent

Wicked being restored after being "destroyed forever"

None of these are taught in the Old Testament.

Universalism requires reversal.

The Old Testament teaches irreversibility.

Jews before the time of Jesus did believe in a everlasting hell just look at the book of Enoch

1Enoch 22 states ..." Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There He shall bind them for ever."

1 Enoch 27 states "'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here shall be their place of judgement."

1 Enoch 90 states "And behold they were all bound, I saw, and they all stood before Him. And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house. And I saw those sheep burning and their bones burning."

Judith 16:17 states "Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever."

Look at what the Pharisees beliefs were in Josephus, Antiquities 18." *(14)* They also believe that souls have an immortal rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the

latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again;"

Jesus' audience already believed in eternal punishment. that's why Jesus never had to "introduce" it.

The early church was not universalist.

Majority view:

Tertullian

Cyprian

Basil

Chrysostom

Augustine

Jerome

Athanasius

All taught eternal punishment.

Athanasian Creed starts by saying "Whoever wishes to be saved must, above all else, hold the true Christian faith. Whoever does not keep it whole and undefiled will without doubt perish for eternity." and ends by say " Those who have done good will enter eternal life, and those who have done evil will go into everlasting fire. This is the true Christian faith. Unless a man believe this firmly and faith fully, he cannot be saved."

In the book of Daniel it states

(Daniel 12:2) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. (NKJV)

Do you believe everlasting contempt eventually ends?

Harris Kakoulides

< 1 min ago

Jamie, thanks for continuing the discussion. Since others are following along, I want to point out something important for the audience:

None of the passages I presented have been addressed.

Not Isaiah 66:24,

not Daniel 12:2,

not Psalm 9, 34, 73, 92,

not Isaiah 33,

not 1 Enoch, Judith, or Josephus,

not Tertullian, Cyprian, Basil, Chrysostom, Augustine, Jerome, Athanasius,

and not the Athanasian Creed, which explicitly teaches everlasting fire.

Instead, the conversation shifted to "bias," which doesn't answer any of the texts themselves.

So for clarity to everyone reading, here are the two central Old Testament passages again:

Isaiah 66:24 — their worm does not die, their fire is not quenched, and they remain an abhorrence to all flesh.

Daniel 12:2 — some to everlasting life, some to shame and everlasting contempt.

These are not temporary.

They are not restorative.

They are not universalist.

And Jesus Himself quotes Isaiah 66:24 as the definition of hell.

So for the sake of the discussion and the audience, I'll repeat the one question that decides the issue:

Does everlasting contempt eventually end?

(Daniel 12:2) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. (NKJV)

If the answer is yes, that contradicts the text.

If the answer is no, universalism collapses.

Everything else is secondary

Jamie Slaats

1 hr ago

Harris, see, this is what I talked about in my first response. Your argument stands or falls based on how you decide you think you the actual understanding of "olam" "eón" and "eónios" is. I may note to you, our native English word "eon" is derived from the Greek word αἰών. Eon's are always connected to time. And eons can be piled on top of each other, creating a kind of unknown future time. But that doesn't eliminate something at some point ending. And you know what, as I stated, God's own laws decree, yes, decree a complete and total forgiveness when Jesus declares the Jubilee. The Law of Redemption cannot be separated or disconnected from the law of Jubilee. I do hope you agree, Jesus is the redeemer of the world? In any case, let's look at some very relevant translations on Daniel 12:2 and Matthew 25:46 that present a very different picture based on historic study, scholarly research past and present on the bases of these three words.

Daniel 12:2

YLT: `And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches--to abhorrence age-during.

EBR (Rotherham's): and, many of the sleepers in the dusty ground, shall awake,--these, [shall be] to age-abiding life, but, those, to reproach, and age-abiding abhorrence;

CLV: From those sleeping in the soil of the ground many shall awake, these to eonian life and these to reproach for eonian repulsion.

Matthew 25:46

CLV: And these shall be coming away into chastening eonian, yet the just into life eonian.

NTAT: And these will go to the chastening of that Age, but the just to the life of that Age."

YLT: And these shall go away to punishment age-during, but the righteous to life age-during.

NEW: {And these shall go away into age-during chastisement: but the righteous into

age-during life.}

EBR: And, these, shall go away, into, age-abiding, correction, but, the righteous, into, age-abiding, life.

WNT: “And these shall go away into the Punishment of the Ages, but the righteous into the Life of the Ages.”

EDNT: And shall go away these into a cutting-off age-lasting; the and just ones into life age-lasting.

TCNT: And these last will go away ‘into aeonian punishment,’ but the righteous ‘into aeonian life.’”

I certainly am not ruling out and neither do most universal restoration believers that there is an age (or more so a great age) of judgement. I certainly uphold God's law in that he "does not acquit the guilty." But, the laws all reveal ... grace is the Jubilee law now in the hands of Jesus.

Eternal punishment falls and collapses on punishment lasting for an age, age-long, eonian. I should note one thing as well, the Greek modern dictionary states for αἰώνιος: 1. που διαρκεί πολύ ή για πάντα: (that lasts a long time or forever). Notice, the first definition is something that lasts a long time. Even lexigraphically Greek doesn't accept that this means "eternal and never ending." Can that long time come to an end? Oh, man, this conversation is going on "forever." Oh, but you know what, our conversation will end.

Harris, scholarly work exists to uphold the doctrine of eternity through defending "eternal and forever" for αἰώνιος and αἰών. Yet, many excellent scholarly works will also refute it. Noting, these words are always, always connected to time. Maybe unknown in length, but nevertheless, connected to time. One thing I know, if you tried to convince me that the the English word eon means "eternal" you would have a hard time. Not many would accept such a statement. We know eons are time related. So how can you tolerate the adverb meaning never-ending?

Thank you for the engagement, I appreciate it. It was interesting and I learned a lot from it. But, hell collapses when there is no eternality to it. When αἰώνιος is life of the age to come, and punishment (according to God's own law standard) in the age to come. And this is where I return to my original post. In the end, I can accept either interpretation stands or falls based on what the truth is of olam, and more specifically αἰώνιος. After having studied the evidence on both sides along with God's own law regulating the judgements of punishment, I find the evidence far greater in that "eternity" is a concept brought in through the Latin translation and Augustine of all people not caring to know Greek. You should really check out the great work by Dr. Heleen M. Keizer I noted above. Blessings and

take care.

Harris Kakoulides

< 1 min ago

In the Jubilee, only fellow Israelites were released. Foreigners (“strangers”) remained slaves. Jesus’ Jubilee imagery does not erase judgment, and the Jubilee never applied to outsiders.

(Leviticus 25:39-41) 'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave. 'As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee. 'And then he shall depart from you-he and his children with him-and shall return to his own family. He shall return to the possession of his fathers. (NKJV)

(Leviticus 25:47-55) 'Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, 'after he is sold he may be redeemed again. One of his brothers may redeem him; 'or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself. 'Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; it shall be according to the time of a hired servant for him. 'If there are still many years remaining, according to them he shall repay the price of his redemption from the money with which he was bought. 'And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, and according to his years he shall repay him the price of his redemption. 'He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. 'And if he is not redeemed in these years, then he shall be released in the Year of Jubilee-he and his children with him. 'For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the LORD your God. (NKJV)

This passage is often misunderstood.

It is talking about an Israelite who sold himself to a foreigner.

The Israelite goes free in the Jubilee — not the foreigner.

Now the crucial part:

(Leviticus 25:44-46) 'And as for your male and female slaves whom you may have-from the

nations that are around you, from them you may buy male and female slaves. 'Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 'And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. (NKJV)

Foreigners = permanent slaves, not released

This destroys the universalist claim that Jubilee imagery means "all humanity is released."

2. Jubilee Is a Type of Redemption for God's Covenant People — Not Outsiders

Jubilee = covenant mercy for Israel

Foreigners = no Jubilee release

Jesus fulfills Jubilee for His people, not universally

And Jesus Himself says:

John 10:15"I lay down my life for the sheep."

John 10:27 "My sheep hear My voice, and I know them, and they follow Me.(NKJV)

Not goats.

Not wolves.

Not "all humanity."

other verses that show that clearly for He will save His people from their sins in Matthew 1 makes a distinction from those are his and does who are not

(Matthew 1:21) "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." (NKJV)

3. "Olam / Aion / Aionios" Does NOT Override the Legal Pattern

The pattern is:

Mercy for God's covenant people

No Jubilee release for outsiders

Permanent consequences for those outside the covenant

This is why Jesus says:

“These will go away into aionios punishment, but the righteous into aionios life.” — Matthew 25:46

The same adjective describes both destinies.

If punishment ends, life ends.

Universalists cannot escape this.

4. The Jubilee Argument Backfires on Universalism

you claim:

“Jubilee means all are forgiven.”

But Scripture says:

Jubilee = release for Israelites only

Foreigners = permanent slaves

Jubilee does not erase punishment

Jubilee does not apply universally

Jubilee does not eliminate judgment

Jesus fulfills Jubilee for His people, not for the unrepentant.

And something I didn't cover when I first text you is this when you mention 1 John 2

1 John 2:2 does not teach universal atonement. John’s ministry, according to Paul in Galatians 2:7–9, was directed toward the believing Jews (“the circumcision”). So when John says, “He is the propitiation for our sins, and not for ours only,” the “ours” refers to Jewish believers. The phrase “but also for the whole world” refers to the believing Gentiles, not every individual on earth. The Greek word kosmos has multiple meanings and must be interpreted by context. In this context, John is contrasting two groups of believers — Jewish Christians and Gentile Christians — just as Paul does in Romans 1:16. This fits perfectly with Jesus’ own distinction in John 10:27: “My sheep hear My voice.” Christ saves His people (Matthew 1:21), not every person without exception.

Blessings my friend and brother

Jamie Slaats

1 hr ago

Harris, I don't think you truly understand the Biblical Apokatastasis arguments or stance. I say this in respect given your wording and positioning seems to point to what is often more linked to a liberal, or exceptionally liberal form of universal restoration. i.e. erasing judgement and punishment. Personally, I know forms out there exist which even I would find appalling, but that is not how the majority receive it. The majority know uphold scripture at the highest standard and while you may reject it, the contrary is that there is very, very strong scriptural support. As also with Annihilationism/Conditionalism. All are exactly what they are, frameworks of interpretation. Frameworks, in which, you can't just carry over concepts and expecting it to fit. Otherwise, your statement above on 1 John 2:2 doesn't work. Limiting it to a specific group. Notice the words of Paul in all these translations of 1 Timothy 4:10,

New International Version

That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.

New Living Translation

This is why we work hard and continue to struggle, for our hope is in the living God, who is the Savior of all people and particularly of all believers.

English Standard Version

For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

Berean Standard Bible

To this end we labor and strive, because we have set our hope on the living God, who is the Savior of everyone, and especially of those who believe.

Berean Literal Bible

For unto this we toil and strive, because we have hoped on the living God, who is the Savior of all men, especially of believers.

King James Bible

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

New King James Version

For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.

New American Standard Bible

For it is for this we labor and strive, because we have set our hope on the living God, who is the Savior of all mankind, especially of believers.

Christian Standard Bible

For this reason we labor and strive, because we have put our hope in the living God, who is the Savior of all people, especially of those who believe.

Majority Standard Bible

To this end we both labor and suffer reproach, because we have set our hope on the living God, who is the Savior of everyone, and especially of those who believe.

Literal Standard Version

for this we both labor and are reproached, because we hope on the living God, who is Savior of all men—especially of those believing.

Berean Literal Bible

For unto this we toil and strive, because we have hoped on the living God, who is the Savior of all men, especially of believers.

Young's Literal Translation

for for this we both labour and are reproached, because we hope on the living God, who is Saviour of all men -- especially of those believing.

Notice the contrast of (1) saviour of all people/men/everyone and (2) especially of those believing. These define out two groups. Especially those believing in contrast to the saving of all humanity. They key is to understanding God's plan for the ages and the timelines for it according to His law. It doesn't reject judgement, it doesn't reject an age of judgement and a time in the metaphorical "lake of fire" which is according to His fiery law (Deut. 33:2 "And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.") His law is being applied on a global level and as it is spiritual, it applies to the work of reconciliation also of the spiritual realm. Pauls words "We know that the law is spiritual; (Rom. 7:14a)."

I'll leave it at that, and I will fully accept the Lords truth that He is the saviour of all people, especially of those believing. :-) Amen.

Harris Kakoulides

5 mins ago

Jamie, I appreciate your passion for your blinded belief even to the point of twisting the scripture , Which you done with the year of Jubilee , and Daniel 12:2 Noticing when you can't defend your belief , or answer a question you change to a other passage but 1 Tim. 4:10 doesn't teach universal salvation. Paul distinguishes two groups:

(1) all people who receive God's common grace, like the following :(Rain, breath, food, children, protection, patience.) Example verse

(Matthew 5:45) "that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. (NKJV)

(2) believers who receive saving grace. The word “especially” makes that distinction unavoidable. If “all” meant “all without exception in the same way,” Paul’s sentence becomes meaningless.

God is the preserver of all, but the Redeemer only of believers. That’s why Paul consistently speaks of the perishing, the condemned, the vessels of wrath fitted for destruction, and those who will not inherit the kingdom. Universalism collapses categories Paul keeps separate. I’m simply keeping Paul’s distinctions where Paul put them.

1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

2 Corinthians 2:15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

2 Corinthians 4:3 But even if our gospel is veiled, it is veiled to those who are perishing,

Romans 9:22 What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,(NKJV)

2 Thessalonians 2:12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

I already showed you that all doesn't in all occasions means all without exception

(Matthew 3:4-6) And John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. Then Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins. (NKJV)

Luke 7:30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Jesus says: “Whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the age to come.” (Matthew 12:32)

This is one of the clearest statements in the entire Bible that some people will never receive forgiveness.

Why this matters:

Jesus names two ages:

this age

the age to come

And He says forgiveness will occur in neither.

If universal restoration were true, Jesus would have said:

“It will be forgiven in the age to come.”

But you again would say I know better than Jesus which is very wrong.

And Jamie, until you actually answer the question I asked of Daniel 12:2 —Does everlasting contempt eventually end? instead of jumping to new passages every time your position is challenged — your repeated claim that you ‘have the truth’ carries no weight. Truth is shown by dealing honestly with Scripture, not by avoiding the parts that contradict your system.

Jamie Slaats

41 mins ago

Harris, no, no, I can totally defend my belief. The issue is, it doesn't really matter what I say. You are fixed and do not want to consider anything you have learned or studied could be incorrect or that maybe tradition is in fact impacting the lens to which you come to scripture with more than you would like. These points:

1. You refuse to even consider that maybe you are wrong on the early church being more dominantly believing of universal restoration. The church historian Philip Schaff, who was not himself a universalist, documented their positions on final punishment. Four of these six schools—Alexandria, Antioch, Caesarea, and Edessa (also called Nisibis)—taught universalism. One school, Ephesus, accepted conditional immortality. And one school, Carthage (or Rome), taught endless punishment of the wicked. Read that again. Four out of six. The overwhelming majority of the early church’s centers of theological education taught universal restoration. But, you reject this. Don't even want to acknowledge it.

2. You refuse to even consider or acknowledge that there is scholarly evidence against olam, eón and eónios meaning "eternal and forever." You don't even want to consider the foundation of your belief coming from Augustine who refused and hated Greek didn't even understand that these words are foundationally different to the aeternus latin.

3. You refuse to even consider that the apostolic fathers and in many cases other church fathers over time write with "biblical language" so much so that all three interpretations can indeed claim them as their own. Supporting what one believes. I can accept much of

what the fathers write is very nuanced especially in light of their known "doctrine of reserve."

These three points are simple fact. Facts even other scholars who stand for ECT even accept as factual and historical. But you don't? So, you only have proved that unless it fits with your view, it can't be that I am stating something true. Keeping in mind, I have studied and gone through a deep journey of the ECT to Annihilationism/Conditionalism and to finally see, the Bible and Jesus decree the salvation, reconciliation and restoration of all. I'm open to more discussion, but rejecting the three above outright shows me, nothing I say will be even actually considered relevant. So this is where I bow out. I've got nothing more to say or add. Take care. Jamie

Harris Kakoulides

< 1 min ago

Schaff did not say “four out of six schools taught universalism.”

Schaff said that Origen’s influence affected certain theological centers — but he also said:

“The general faith of the church was in the endless punishment of the wicked.”

Jamie you are quoting Schaff’s summary of Origenism, not the Fathers themselves

appealing to secondary summaries instead of primary sources.

The Apocalypse of Peter is very clear a very early writting of the church and is clear on hell being everlasting {"These are they who have caused their children to be born untimely and have corrupted the work of God who created them. Opposite them shall be another place where children sit alive and cry to God. And flashes of lightning go forth from those children and pierce the eyes of those who for fornication’s sake have caused their destruction. “Other men and women shall stand above them, naked; and their children stand opposite them in a place of delight, and sigh and cry to God because of their parents saying, ‘These are they who despised and cursed and transgressed your commandments and delivered us to death: they have cursed the angel that formed us and have hanged us up and begrudged us the light which you have given to all creatures. And the milk of their mothers flowing from their breasts shall congeal and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands because they forsook the commandments of God and slew their children. As for their children, they shall be delivered to the angel Temlakos. And those who slew them shall be tormented eternally, for God wills it so."}

Lactantius was part of the Western tradition (Carthage/Rome), which Schaff himself said taught endless punishment — and Lactantius confirms it plainly. Lactantius who lived

(A.D. 260-330.) The Divine Institutes Book 5 Chapter 19{"Of what punishments, therefore, is he deserving, who forsakes Him who is both the true Master and Father, but those which God Himself has appointed? who has prepared everlasting fire for the wicked spirits; and this He Himself threatens by His prophets to the impious and the rebellious."}

You tell me "You refuse to consider scholarly evidence that olam, eón, and eónios don't mean eternal."

But: Daniel 12:2 uses 'olam'

Jesus uses 'aionios' in Matthew 25:46 for BOTH eternal life and eternal punishment

Jamie if you says "aionios doesn't mean eternal," then: eternal life isn't eternal either, your own argument destroys your own doctrine.

Jamie you still have not answered my question

Does "everlasting contempt" (Daniel 12:2) eventually end?

You dodged it again.

You ran to Schaff.

You ran to "schools."

You ran to "tradition."

You ran to "Greek words."

You ran to "doctrine of reserve."

You ran everywhere except the text.

"You've turned this discussion into a marathon of avoidance, but the finish line is still the same question: Does 'everlasting contempt' ever end?"

But I'm quoting the Fathers themselves — Ignatius, Justin, Irenaeus, Tertullian, Hippolytus, Lactantius, the Didache, and the Apocalypse of Peter — all of whom explicitly teach eternal punishment.

The Apocalypse of Peter literally says the wicked "shall be tormented eternally, for God wills it so." That is not "age-long," not "temporary," and not "restorative." Appealing to Schaff's summary of theological schools is not the same as dealing with the actual writings of the Fathers. And none of your points answer the Scripture I put before you.

So I'll ask again: Does everlasting contempt eventually end?

Until you answer that directly, your claim that you “have the truth” carries no weight. Truth is shown by dealing honestly with Scripture, not by avoiding the parts that contradict your system. Maybe you have nothing more to say because twisting Scripture is exhausting. It’s tiring to fight against the Word of God instead of submitting to it. Peter warned us about this very thing:

“There are some things in Paul’s letters that are hard to understand, which the untaught and unstable twist to their own destruction, as they do also the rest of the Scriptures.” (2 Peter 3:15–16)

That warning fits exactly what you’re doing — avoiding the clear passages and twisting the difficult ones.

Jamie Slaats

7 mins ago

Sorry Harris, but Philip Schaff does state that in his works. And you can find it specifically here: https://www.ccel.org/ccel/schaff/encyc12/Page_96.html. The reference: Samuel MacAuley Jackson, ed., “Universalists,” in New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XII: Trench – Zwingli (Baker Book House, 1950), Pg. 96, Section 2. In the West bottom left page and on into the top right page. So hate to break it to you but it's historically relevant as true.

I've listed above many works that you can work through on αίών and αίώνιον but well, do what you want with them. It doesn't change the fact.

But in answering your question... does everlasting contempt eventually end. I've already answered your question but as I stated, you reject it because you reject even considering scholarship reveals αίών and αίώνιον is not meaning eternal. Also you reject that even modern Greek acknowledges it's not eternal as in "never ending." But to humour you ....

Daniel 12:2 and Matthew 25:46 the answer is: YES, punishment and contempt DO END.

The Hebrew uses Olam in both cases. The Septuagint uses αίώνιον. It being the translation word to Olam in Greek.

LSV: And the multitude of those sleeping in the dust of the ground awake, some to continuous [olam] life, and some to reproaches—to continuous [olam] abhorrence.

YLT: And the multitude of those sleeping in the dust of the ground do awake, some to life age-during [olam], and some to reproaches -- to abhorrence age-during [olam].

EBR: and, many of the sleepers in the dusty ground, shall awake,--these, [shall be] to age-abiding [olam] life , but, those, to reproach, and age-abiding [olam] abhorrence;

CLV: From those sleeping in the soil of the ground many shall awake, these to eonian [olam] life and these to reproach for eonian [olam] repulsion.

And to sync up with the Greek, we see that Olam is translated as αἰώνιον.

LXX: καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον [olam], οἱ δὲ εἰς ὀνειδισμόν, οἱ δὲ εἰς διασποràν καὶ αἰσχύνην αἰώνιον [olam].

So 100%, one day the contempt and abhorrence will come to an end, and it is God's Kingdom Law that governs how that time will be managed. In the ages to come, all judgement and time under "the fiery law" will end. And I'm really sorry you feel I pervert the law of Jubilee, but as I said, if you believe Jesus is our kinsmen redeemer then I hate to break it to you, that law applies to you as much as the Jews and it applies to the world as much just as John states it does. He is the "atonement for the sins of the world" and hence, it is these laws that govern that time in the ages to come. So I answered your question. But ... will you actually consider it could be truthful? Well, that's up to you. I'm done.

Like

Harris Kakoulides

< 1 min ago

Jamie, the paper you linked actually says this:

“Under the instruction of these great teachers many other theologians believed in universal salvation; and indeed the whole Eastern Church until after 500 A.D. was inclined to it.”

That’s all it states.

What it does not say

It does not name the theologians.

It does not list “four out of six schools.”

It does not claim universalism was the official doctrine of the Eastern Church.

It does not claim universalism was the majority view.

It does not claim universalism was the apostolic view.

It does not claim universalism was the view of the church fathers as a whole.

It simply says:

Some theologians believed it.

The Eastern Church was inclined toward it for a time.

“Inclined” is not the same as “taught as doctrine,” “universally held,” or “apostolic.”

Who Philip Schaff is (and isn’t)

Philip Schaff is:

A historian

An editor

A compiler

A summarizer of other people’s writings

He is not:

A church father

A Koine Greek lexicographer

A doctrinal authority

A primary witness to patristic theology

He is doing what Bruce Metzger did:

Editing

Compiling

Summarizing

Reporting what others believed

Jamie, you are treating Schaff’s report of Universalist beliefs as if Schaff is giving a lexical definition of αἰών and αἰώνιος. He isn’t.

You are not relying on the church fathers themselves

This is the core issue.

You are not quoting:

Origen directly

Gregory of Nyssa directly

Chrysostom directly

Basil directly

Augustine directly

Irenaeus directly

Tertullian directly

Cyprian directly

Athanasius directly

You are quoting:

Schaff summarizing Universalists

Modern Universalist translations

Modern reinterpretations of Olam and Aionios

Your own emotional preference for universal reconciliation

You are not interacting with:

The Greek grammar

The Hebrew parallelism

The patristic corpus

The lexical tradition

The exegetical structure of Daniel 12:2 or Matthew 25:46

You are leaning on:

Emotion

Secondary summaries

Selective translations

Universalist reinterpretation

You are not leaning on:

Scripture

Church fathers

Lexicons

Historical theology

The page you cited actually undermines your argument

Because it shows:

Universalism existed

Some theologians held it

It was never the universal doctrine of the church

It was never the majority doctrine

It was never the apostolic doctrine

It was never the doctrinal position of the fathers as a whole

And most importantly:

Schaff is reporting what Universalists believed — not affirming it.

You are confusing:

Historical description

with

Doctrinal endorsement

That's not exegesis.

That's not patristics.

That's not lexicography.

That's not theology.

It is emotion-driven eisegesis.

Jamie, if you had quoted actual church historians from the era — men like:

Eusebius

Sozomen

Theodoret

Epiphanius

Jerome

— then your argument would carry historical weight.

But you didn't.

You quoted Philip Schaff, a 19th-century editor, summarizing what Universalists believed — not what the church fathers themselves taught.

Why this matters

1. Eusebius is a primary source. Schaff is not.

Eusebius lived in the 3rd–4th century.

Schaff lived in the 19th century.

Eusebius:

Recorded councils

Documented controversies

Quoted fathers directly

Reported doctrinal disputes firsthand

Schaff:

Compiled

Edited

Summarized

Reported secondhand

You are relying on secondary summaries, not primary witnesses.

2. If Universalism were truly widespread, the early historians would have said so

But they didn't.

Eusebius never says:

"Universalism was the doctrine of the church."

"Most theologians believed in universal salvation."

"Four out of six schools taught universal reconciliation."

Neither do:

Sozomen

Theodoret

Epiphanius

Jerome

Augustine (who wrote extensively against universalist ideas)

The silence of the actual historians is devastating to your claim

3. You are leaning on emotion, not evidence

You are not quoting:

Greek grammar

Hebrew parallelism

Patristic writings

Lexicons

Church councils

Early creeds

Primary historical sources

You are quoting:

Schaff summarizing Universalists

Modern Universalist reinterpretations

Selective translations

Your own emotional preference for universal reconciliation

That is not historical theology.

It is emotion-driven eisegesis.

Harris Kakoulides

< 1 min ago

Jamie, if Universalism were truly the doctrine of the early church, then the actual church historians of the era — men like Eusebius — would have recorded it. But they didn't. Eusebius, the earliest and most authoritative church historian, explicitly states: "The reward of the righteous is everlasting life, and the punishment of the wicked is everlasting

fire." (Ecclesiastical Theology, Book III). He also cites Matthew 25:46 and affirms that aionios means eternal in both clauses. This is a primary source, not a 19th-century editor summarizing Universalists. So your argument collapses because you are not quoting Eusebius, Sozomen, Theodoret, Epiphanius, Jerome, or any historian of the period. You are relying on Schaff's secondary summaries, modern Universalist reinterpretations, and emotion — not on the church fathers themselves.

Harris Kakoulides

< 1 min ago

Jamie, the source you linked only says this:

"Many theologians believed in universal salvation; and the Eastern Church until after 500 A.D. was inclined to it."

That's all.

What it does not say:

No names of theologians

No "four out of six schools"

No claim it was official doctrine

No claim it was majority doctrine

No claim it was apostolic

No claim it was the view of the fathers as a whole

It simply says some believed it and the Eastern Church was inclined toward it. "Inclined" is not "taught," "majority," or "apostolic."

Who Schaff actually is

Schaff is:

a historian

an editor

a compiler

a summarizer

He is not:

a church father

a Greek lexicographer

a doctrinal authority

a primary witness to patristic theology

You are treating Schaff's summary of Universalists as if it were a lexical definition of aion and aionios. It isn't.

You are not relying on the fathers themselves

You are not quoting:

Origen

Gregory of Nyssa

Chrysostom

Basil

Augustine

Irenaeus

Tertullian

Cyprian

Athanasius

Instead you quote:

Schaff summarizing Universalists

modern Universalist translations

modern reinterpretations of Olam and Aionios

your own emotional preference for universal reconciliation

You are not interacting with:

Greek grammar

Hebrew parallelism

patristic writings

lexical tradition

Daniel 12:2 or Matthew 25:46

You are leaning on emotion, not Scripture.

What the actual early historian says

If Universalism were truly the doctrine of the early church, the historians of that era would record it. They didn't.

Eusebius — the earliest and most authoritative church historian — states:

"The reward of the righteous is everlasting life, and the punishment of the wicked is everlasting fire."

Ecclesiastical Theology, Book III

This is a primary source, not a 19th-century editor summarizing Universalists.

The page you cited actually undermines your argument

It shows:

Universalism existed

Some theologians held it

It was never universal

Never majority

Never apostolic

Never the doctrinal position of the fathers

Schaff is describing what Universalists believed — not endorsing it.

You are confusing historical description with doctrinal endorsement.

That's not exegesis.

That's not patristics.

That’s not lexicography.

That’s not theology.

It is emotion-driven eisegesis.

And when you answered “YES” to the question of Daniel 12:2 Does everlasting contempt eventually end? — openly preferring your view over the plain reading of Scripture — you made your authority clear. It is not the text. It is your desired conclusion.

At this point, continuing the debate only damages your own position further. Save face, don't continue unless you wish to be buried in a hole you won't be able to climb out of. I don't want to bury you. But if you continue, I have no choice.

Jamie Slaats

8 mins ago

Hmmm, 4 out of 6 schools are universalist and all the adherents that came from them and yet you say this isn’t the majority? You reject that Augustine even states this as such but whatever, as I said, doesn’t matter what I say. You prefer to hold to your traditions rather than actually consider, they are just that. “The traditions of man originating with Rome and the Latin church.” What you even fail to see is your quote of Eusebius is in English done by modern scholars that believe in ECT. Of course they are going to translate it as “eternal” as that is the tradition from Rome. Anyhow, moving on.

Harris Kakoulides

< 1 min ago

Jamie, here is the actual Greek wording from Eusebius — not English, not Latin, not “Roman tradition,” not modern translators. This is the primary-source Koine Greek:

From Eusebius, Ecclesiastical Theology, Book III (Greek fragment preserved in the Panoplia Dogmatike):

ζωὴν αἰώνιον

κόλασιν αἰώνιον

πῦρ αἰώνιον

Eusebius quotes Matthew 25:46 directly and affirms aionios in both clauses — eternal life and eternal punishment. He uses the exact same Greek the New Testament uses. He does not reinterpret it as "temporary," "age-long," or "eventually ending."

This is Eusebius himself, in Greek, not a modern translator.

So your objection about "English bias" collapses instantly. You demanded Latin — but Eusebius wrote in Greek, which shows you don't know the primary sources or the languages they wrote in.

Eusebius wasn't a Latin writer. He was Constantine's own Greek-speaking historian and advisor. His use of aionios reflects the Greek church's doctrine, not Roman tradition.

You still have not quoted:

Eusebius

Sozomen

Theodoret

Epiphanius

Jerome

Augustine

Any Greek father

Any Greek historian

Any Greek lexicon

You have quoted:

Schaff summarizing Universalists

Modern Universalist reinterpretations

Your own emotional preference

And you openly admitted "YES" to the question — meaning you prefer your view over Scripture's plain reading.

At this point, your argument is not historical, not lexical, not patristic, not exegetical. It is emotion-driven eisegesis.

Again I am saying Save face. Don’t continue unless you wish to be buried in a hole you won’t be able to climb out of , it is getting deeper , I don’t want to bury you. But if you continue, I have no choice.

Jamie Slaats

10 mins ago

Harris, do you even read and consider the words you are responding to me with? Do you even grasp how counter you are to your own arguments? I'm only going to respond to the Greek words and really, consider this:

My Statement: Harris, you know scholarly research reveals today (not by universalists alone, but all kinds of theologians, scholars and researchers) that the words olam, αἰών and αἰώνιον do not hold the philosophical and theologically loaded meaning of "eternal." So such an understanding clearly changes the meaning and understanding of various key ECT scriptures.

Harris's Response: "I'm going to bury you! I'm not going to even consider that such research is valid. Oh, I'm also going to put words in Jamie's mouth which in fact he never said, but I'm going to do it anyhow just to "bury him." Hey Jamie, "Eusebius states in the Greek fragment preserved in the Panoplia Dogmatike): ζωὴν αἰώνιον κόλασιν αἰώνιον πῦρ αἰώνιον. Eusebius quotes Matthew 25:46." Proof he believed in eternal punishment. But you know, you know what Jamie, I'm going to totally overlook the fact that Eusebius was a native Greek and that maybe he understood αἰώνιον as the Greeks did, pertaining to an a lifetime, an age-time or an eon (to which by the way we get our word eon from). But no, no, no, I'm going to understand Eusebius words through 1500 years of church tradition telling ME that these Greek words mean aeternus/eternal. I'm going to tell Jamie that he's ignorant that Eusebius understood these Greek words differently than Augustine who didn't know Greek. I'm just going to ignore that my understanding of these words meaning eternal pertains to 1,500 years of traditions. Also that this traditional understanding couldn't possibly be wrong. No, not at all. Even when, solid patristic scholars reveal maybe, just maybe, this word has been twisted from its original Greek meaning. So Jamie is just abolutely walking in feelings, emotion and maybe a lack of intelligence because, there is no way my traditional view of ECT can ever be maybe an incorrect interpretation. Nope, no way could those scholars have something new to be restored back to our understanding of the Greek words αἰών and αἰώνιον."

So yeah, nobody ever won an argument disrespecting and telling the other person "I'm going to bury you." I know 100% Eusebius wrote in Greek and I would rather believe he

knew the real meaning, not the meaning you apply to it after 1,500 years of ECT teaching. By the way, that doctrine is the cause why there are more atheists in the world than ever. I pray you see the absurdity of your declarations against me. Please, have some humbleness to consider all three interpretational frameworks can use scripture and church fathers to uphold them. All claim "they see the scripture purely" when in some respect, everybody has some sort of bias lying deep within. Do what you want with the above. Three interpretations, three historic ways of understanding scripture. One reveals the greatest balance of God's Love and God's Justice.

Harris Kakoulides

< 1 min ago

Jamie, you're responding emotionally rather than textually. You're not engaging the Greek usage of αἰώνιος across classical, Hellenistic, and patristic literature.

Eusebius did not use αἰώνιος in a temporary sense. He uses the same word for God's eternal nature, the eternal kingdom, eternal life, and eternal punishment. A native Greek speaker does not switch meanings mid-sentence.

Your argument depends on modern reinterpretations of αἰώνιος that arose in the 1800s, not on the usage of Greek authors or Greek-speaking church fathers.

The meaning of αἰώνιος is determined by Greek usage, not by modern universalist reinterpretations or personal offense.

I'm addressing the linguistic and historical evidence. You're addressing your feelings about tone. If you want to continue the discussion, let's stay with the Greek text and the patristic usage rather than your emotional caricatures.

The evidence is already decisive. The only way your position survives is by leaving the Greek and entering emotional framing, and I'm not doing that.

Harris Kakoulides

< 1 min ago

Audience, notice what is happening here. Instead of engaging the Greek terms αἰών and αἰώνιος in their classical, Hellenistic, and patristic usage, Jamie has shifted the entire conversation into tone, feelings, and personal offense. This is not accidental. It is a common pattern in modern universalist argumentation.

Universalist rhetoric often follows this sequence:

Step 1: Avoid the Greek usage itself

When the historical meaning of αἰώνιος contradicts universalism, the discussion is redirected away from lexical evidence.

Step 2: Shift the debate to emotion

Instead of addressing the text, the universalist frames the opponent as harsh, unkind, or "burying" them.

This reframes the debate from What does the Greek say? to How did you make me feel?

Step 3: Appeal to modern reinterpretations

Universalists rely heavily on 19th–20th century redefinitions of αἰώνιος, not on Greek-speaking church fathers or classical usage.

When confronted with patristic evidence, they pivot back to tone.

Step 4: Claim bias or tradition

They accuse the other side of "1500 years of tradition," while ignoring that their own view is 200 years old and contradicts Greek lexicography.

Step 5: Emotional caricature

They rewrite the opponent's statements into exaggerated emotional versions ("Harris said he would bury me!") to avoid addressing the argument itself.

This pattern is not about Greek. It is about protecting a conclusion by shifting the battlefield away from the evidence.

The issue is simple:

If we stay in the Greek text, universalism collapses.

If we move into emotion, universalism survives.

That is why the emotional pivot is essential to the universalist method.

The debate only moves forward when we stay anchored in:

Greek usage

Patristic citations

Historical lexicography

Consistent application of terms

Not in feelings, tone, or caricatures.

Harris Kakoulides

< 1 min ago

Audience, let me clarify something. When I said I would "bury" Jamie, I meant it in the debate sense — laying out the evidence so clearly that the argument is finished. It wasn't hostile; it was actually merciful, giving him a chance to step back before every claim he made was shown to be false.

But instead of engaging the evidence, Jamie shifted into emotion, tone, and hurt feelings. This is not a coincidence. It's a well-known pattern in modern universalist argumentation.

Here's how the pattern works:

Emotional Pivot — When the Greek text contradicts universalism, the universalist moves the debate away from the evidence and into personal offense.

Tone Framing — They recast firm argumentation as "mean," "harsh," or "burying," so they don't have to address the Greek.

Avoiding Greek Usage — They refuse to deal with how αἰώνιος is used by classical authors, Hellenistic writers, and Greek-speaking church fathers.

Modern Reinterpretation — They rely on 19th–20th century redefinitions of αἰώνιος, not on the actual Greek lexicon.

Emotional Caricature — They exaggerate or rewrite what was said ("Harris wants to bury

me!") to avoid the textual issue.

This pattern is not about scholarship. It's about protecting a conclusion by shifting the battlefield away from the evidence.

The reality is simple:

Every claim he made was shown to be false once we stayed in the Greek.

The only way his position could survive was by leaving the Greek and entering emotion.

That's why he reacted to tone instead of text.

And that's why I said — and stand by — the line:

The evidence is already decisive. The only way your position survives is by leaving the Greek and entering emotional framing, and I'm not doing that.

This keeps the debate where it belongs:

in the Greek, in the patristic sources, and in the historical lexicon — not in feelings.